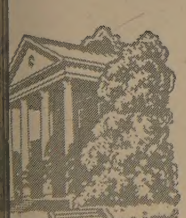
CHRISTIAN EDUCATION

FINDINGS

DECEMBER 1958

The Adoration of the Magi by Botticelli



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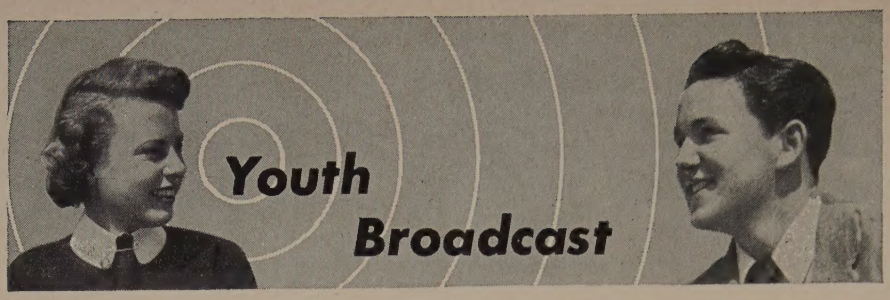

Resolutions from House of High School Students

Are young people concerned only with themselves, their own activities and problems? Many studies of youth seem to imply that they are, but some of the resolutions which Episcopal Young Churchmen adopted at their 1958 Convention suggest that they are wrestling with issues and problems which confront the Church and the world. This concern was evident throughout the meetings of the House of High School Students in the E.Y.C. Convention at Oberlin College.

The atmosphere in which high-school students handled the issues was marked by what Sir Walter Scott called "the open truth and fiery vehemence of youth." However, the House of High School Students made sober efforts to control that fiery vehemence. To receive and consider all resolutions, the young delegates selected a cabinet by choosing representatives from their seminar sessions. The cabinet in turn asked all groups which presented resolutions to provide one or more of their members to serve as "resource persons." The function of these resource persons was to answer questions raised on the floor of the House. Resolutions were screened by this question-answer method, and several were carefully amended before the House deemed them worthy for adoption.

The Church's Mission

It is significant that more than one of the resolutions in the House of High School Students was related to issues concerning which bishops of the whole Church adopted resolutions at the Lambeth Conference. For example, Lambeth's resolution number fifty-eight "calls on every Church member, clergy and laity alike, to take an active part in the Mission of the Church. It is a Mission to the whole world . . . and to this all-important task we summon the people of God in every land."

The high-school students at the E.Y.C. Convention had not seen that resolution, and it is doubtful that they had any knowledge of what would be dealt with at the Lambeth Conference. But some of them had participated in a study commission on the mission of the Church, and in two resolutions they pledged their own continuing participation in this mission. They stated that "we seriously question our Church's small allocation of money and men to spread the Good News to all mankind." They asked that their "deep concern to revitalize the position of the Church as the missionary society of faithful men" be made known to General Convention.

More Christian Education

The open truth and fiery vehemence of youth are evident in the words of the resolution on the mission of the Church. The same tendency showed in two resolutions they adopted asking for more Christian education. One of these speaks boldly of their condition.

"WHEREAS we of the House of High School Young Churchmen know it to be a fact that we are all inadequately informed and unaware of the basic beliefs of our Church, and are thus inadequately prepared to be good Churchmen, and WHEREAS there is a lack of opportunity in many cases for high-school age young people to learn Church doctrine and thus to learn what the Church teaches about God's relation to man, and man's relation to man under God, BE IT RESOLVED that the Division of Youth encourage teaching of the basic beliefs of the Church at the high-school level in Sunday schools, youth groups, and camps and conferences; and, BE IT FURTHER RESOLVED that Episcopal Young Churchmen continue to ask for this instruction, and to give their full cooperation to such a program when it is offered."

Race Relations

As their chief pastors at Lambeth were concerned with problems in race relations and the Church's work of reconciliation, so were high-school youth at the E.Y.C. Convention. The dramatic tension and urgency that marked most of their conversation and group discussion was heightened whenever race relations were mentioned. However, adoption of the following resolution was handled calmly and with a sincere effort to exercise mutual understanding.

"WHEREAS study of race relations in all parts of our country and a compari-

House of High School Students, Episcopal Young Churchmen's Convention, Oberlin, Ohio, August, 1958

son of practices relating to race relations shows conflict with the Christian tenets which we profess and cannot ignore as Christian young people, and WHEREAS we feel that racial prejudice, use of violence, and curtailment of human freedoms are practices that we Christians cannot condone: Therefore, BE IT RESOLVED that we, the delegates to the House of High School Students in the National Convention of Episcopal Young Churchmen are opposed to anything that tends to be contrary to our belief that in the sight of God all men are created equal: and we strongly recommend that all local groups give serious, sincere, and unprejudiced study to these national problems with particular reference to the area in which they live."

The Ecumenical Movement

Immediately after adopting this resolution, the House moved on to deal with its concern for the Church's work for reconciliation through the Ecumenical Movement. They said that "God is calling the Churches in our generation to renewal of mission and common purpose throughout the Ecumenical Movement," and that the United Christian Youth Movement provides means for the youth of many Churches to meet in common thought, life, and action. The convention therefore urged Episcopal Young Churchmen to study and to cooperate with the U.C.Y.M. as well as "to grasp all other opportunities for encounter and cooperation with youth of other Church traditions."

Sixteen resolutions were lined up on the agenda for the business sessions of the House, but shortness of time limited the number submitted for adoption to nine. In addition to resolutions already mentioned, there was a long one advocating abolition of the death penalty, with instructions that it be sent to State and Federal governments, concerned organs of the Church, and such mass communication agencies as radio and press. Other resolutions dealt with organization and location of the E.Y.C. Convention, inclusion of preparatory-school students as voting delegates in the house, publication of a newsletter for Episcopal Young Churchmen, the name of the Church, and the name Episcopal Young Churchmen.

It has often been said that young people have their private problems in growing up and that we adults must help them. It would appear from the resolutions that young people are trying in their own way to deal with some of the problems which encompass us all. As adults, we can be guided by their witness, not only as we lead young people, but also as we face the tensions of our times.

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FINDINGS

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ARTICLES

5 **Two drama possibilities for Christmas,** *an outdoor tableau of the Nativity and a production of* Amahl and the Night Visitors, *are described with production details.*

7 **Christian education milestones at General Convention** *are reported by Miss Casey G. Miller, Curriculum Editor of The Seabury Press, and the Rev. Richard U. Smith, editor of* FINDINGS. *These milestones include the presentation, consideration, and adoption of a resolution endorsing the Department's program.*

12 **Revealing the truth** *so that it can be brought into relevant, effective, and intelligible relation with human lives is the purpose of Christian education, said the Rt. Rev. Angus Dun, Bishop of Washington, in his address at the Department of Christian Education dinner at Miami Beach.*

14 **A teacher's testimony** *is Mrs. Owen Holzheuser's record of her experience with the Seabury Series ninth-grade course,* Growing in Faith.

16 **Art in the church school** *is an important means of influencing our children's conception of the Faith, says Mrs. Edwin M. Young of Roanoke, Va. This is the conclusion of her article which was begun in the November issue of* FINDINGS.

20 **Go tell it on the mountain** *that Jesus Christ is Lord, sings the spiritual. Miss Jane A. Buchanan, editor of junior materials for the Seabury Series, believes that this same imperative should pervade mission study. In this article she encourages the entire parish to share in an activity that can be one of the year's richest experiences.*

DEPARTMENTS

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A woodcarving from the reredos of the Klise Memorial Chapel, Grand Rapids, Mich., created by the late Alois Lang.

This outdoor tableau at St. Stephen's Church inspires curiosity and wonder in thousands of Houston residents every year.

Two Drama Possibilities for Christmas

CHRISTMAS pageants innumerable will be held this month, some elaborate, others quite simple; some with speaking parts, others tableaux. Among the unusual presentations will be an outdoor, living Nativity scene, to be put on for the ninth consecutive year by parishioners at St. Stephen's Church, Houston, Tex.

The outdoor tableau began in the mind of the Rev. Claxton Monro, rector of St. Stephen's, and has spread to several other Texas churches. Mrs. Monro, the rector's wife, described the project for us. A crude stable is constructed in the parish yard; wooden slabs (which can be stored from year to year) are covered with pine bark begged from sawmills. There is a center post, to which a donkey or cow is sometimes tethered. The roof is covered with a tarpaulin and Spanish moss. (In a northern clime, branches to simulate thatch could be substituted.) A wire picket fence is placed about thirty feet from the stable, high enough to keep the animals from wandering away. The floor of the stable is covered with sawdust and hay. The trough and the actual manger are constructed of rough, dark wood to keep within the authentic atmosphere of the first Bethlehem stable.

The tableau is produced for six evenings, beginning December 19 and concluding on Christmas Eve, between the hours of 7 and 10 P.M. Six characters are required: Mary, Joseph, an angel, and three shepherds. They are on duty for an hour and remain perfectly still, even in cold weather. The participants change on the hour, but one at a time so as not to detract from the beauty and reverence of the scene. Some two hundred parishioners are required to enact these roles and to assist in the production by making and cleaning costumes, caring for the animals, and so forth. The tableau has become such a tradition in the parish that college students, home on vacation, seek parts and feel that their Christmas is incomplete if they cannot help in some way. A small church might present such a tableau for only one hour per evening or for fewer nights to reduce the number of actors and stagehands required.

At St. Stephen's, Mary sits on a stool; the others stand or kneel. The shepherds are placed away from the manger, out near the fence with the sheep. The angel stands between Mary and Joseph and the cow. (The cow should be tame and have horns!) The doll used to represent the Christ Child, the music (recordings by the Robert Shaw Chorale are used among others), and electric lighting are the only elements not present in the original Nativity scene.

The costumes, inspired by Elsie Anna Wood's paintings, are homemade, colorful, and very simple. Two sets are necessary so that the cast can be changed inconspicuously. The shepherds wear long burlap tunics with striped cotton jackets and hold shepherds' crooks in their hands. Mary is robed in a simple light blue tunic, tied at the waist with a white cord. Over her head is draped a long, straight piece of darker blue material. Joseph wears a long, light purple tunic, with a striped headpiece of red and white. The angel also wears a long white satiny tunic, with large wings made of crinoline and wire.

The animals are borrowed from farmers. Feed is donated by merchants. Freewill offerings are received in a rustic offering box conveniently located and lighted by candles. Expenses usually run under one hundred dollars. Donations over this sum, usually amounting to several hundred dollars, are contributed to the world mission of the Church.

The lighting is subdued: amber is used in the yard, blue in the stable with a pink light playing on the crib and yellow light shining from the crib bay. So reverent is the feeling of this scene that men among the onlookers often remove their hats and children speak in hushed voices. Even the animals seem to sense the need for stillness. The chickens and geese feed quietly in the courtyard as the larger animals mill about.

Amahl and his mother, the two chief actors in the Christmas opera, *Amahl and the Night Visitors*, produced here by parishioners of St. Stephen's Church, Pittsfield, Mass.

The animals, of course, present their problems. They need to be fed and cleaned and sometimes require rather extraordinary care. One year a baby goat had to be fed twice a day from a milk bottle. Last year the cow calved during one of the performances. Once the Boy Scouts who were responsible for feeding and cleaning the animals and for cleaning the stable, left the gate open and the donkey wandered away just an hour before curtain time. (He was found by a policeman who rode him back to the church.) Another time some geese and ducks got loose.

A donkey, a small goat, a cow, three or four sheep, and some chickens and ducks—these are not familiar city sights, but children of all ages wherever they live will appreciate their appearance, especially in a Nativity tableau.

A Christmas Opera

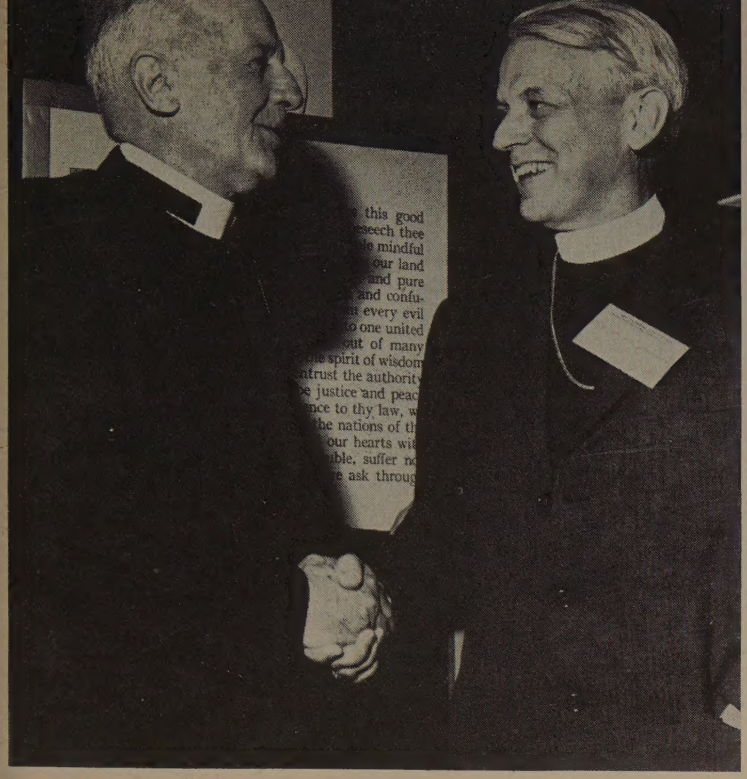
Amahl and the Night Visitors is a Christmas opera that is familiar and popular because of its annual presentation over television. Last year St. Stephen's Church, Pittsfield, Mass., produced "Amahl" and used the chancel for a stage. The only properties were a rough wooden bench, a crude board bed, and a frame fireplace. Miss Mildred I. Buttrey, organist and choir director at St. Stephen's, and Robert Boland, Director of Art and Dramatic Production in the Pittsfield Schools (also a communicant of St. Stephen's) directed the production.

The cast includes the boy Amahl, his mother, the three kings, and a mixed chorus of shepherds. Allowance can be made for as large or as small a cast as a parish can afford. The music is adaptable to organ and piano. St. Stephen's added flute and oboe; they also double cast the roles of Amahl and his mother to provide different leads for each of the two performances.

Amahl and the Night Visitors was composed by Gian Carlo Menotti for the National Broadcasting Company and was inspired by Bosch's painting, "Adoration of the Kings," which hangs in the Metropolitan Museum of Art in New York.

The text of the opera is published by G. Schirmer, Inc., 3 E. 43rd St., New York 17, N.Y. (50 cents), and permission to perform the opera must be secured from them. RCA Victor record number LM 1701, with the original cast of the N.B.C. telecast, costs $4.98. Frances Frost has adapted the opera into story form (Whittlesey House, McGraw-Hill Book Company, $2.75).

The story is concerned with the Adoration of the Christ Child, the hardships of the Magi's journey, the significance of gifts, the message of Christian love, and the exaltation of the meek. The opera combines humor and tenderness with a profound reverence expressed both through the musical score and through the text.



The Rt. Rev. Henry Knox Sherrill congratulates his successor as Presiding Bishop of the Church, the Rt. Rev. Arthur Carl Lichtenberger.

Christian Education Milestones at General Convention

by Casey G. Miller and Richard Upsher Smith

ON THE morning of Tuesday, October 7, members of the Department of Christian Education presented the Department's program to a joint session of the General Convention. This was the first of several official occasions devoted to the work of the Department, and FINDINGS will attempt to report the highlights in this and the following issue.

The assembly hall of the Deauville Hotel was filled to capacity on Tuesday morning. Delegates to the Woman's Auxiliary Triennial, the House of Bishops, and the House of Deputies were present in force for the first of a series of joint sessions on the Program and Budget. The press and visitors' sections were crowded, and many visitors stood in the aisles or sat on the floor. On the platform as honored guests were the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai, and the Most Rev. Angus C. MacInnes, Archbishop in Jerusalem. The archbishop was to address the assembly following the reports of the Home Department and the Department of Christian Education.

As Chairman of the Department of Christian Education, the Rt. Rev. Walter H. Gray, Bishop of Connecticut, opened the presentation by quoting the directives by which previous General Conventions had set in motion the creation of a new curriculum for the Church: "In 1945 the House of Bishops stated, 'We specifically recommend the revival by the Division of Christian Education of its function of producing curriculum material.'

"In the 1946 General Convention there were calls by various groups in words such as these: 'We demand that the General Convention proclaim Christian education, fulfilling Christ's command [to] teach [to be] of equal importance with the missionary work fulfilling the command [to] go.' In 1949 a report of General Convention's Joint Committee on Program and Budget stated: 'No clearer mandate has come to your committee than the demand for a truly adequate program of Christian education. Diocese after diocese has urged us to give this matter high priority. We believe that the plans developed by the Department of Christian Education are most promising. We, therefore, support wholeheartedly the budget for this Department as set forth by the National Council. First on this program is the development of a completely original structure for the new curriculum.'

"These actions by members of General Convention and the words quoted are cited here as being indicative of the fact that, when the National Council embarked upon a new program of Christian education, this action was taken as the result of a demand from the Church, and from the beginning the program received the general approval of the responsible agencies of the Church."

Bishop Gray continued, "It was inevitable that as the work of the Department has progressed, contrary opinion has developed. The field of education always has been and is today a battleground, and the same has always been unfortunately true in religion. Therefore, when we deal with the subject of religious education, we have the ultimate in grounds for argument and disagreement.

"Now here are some facts we should have in mind:

"Probably most of us who are now members of

this General Convention were trained in both secular and Sunday schools by techniques different from those used now by the National Council's Department of Christian Education. But it is also true that our own children were or are being trained in new ways in their secular schools, and it was the conflicts between the techniques of secular and Sunday schools that resulted in the demand in the Church for a new curriculum and new techniques in Christian education.

"The Presiding Bishop as President of the National Council has secured the best professional help he could obtain and all appointments have been approved by the National Council. The staff in turn have produced the best materials and techniques they could bring forth, and these are under constant review by a group skilled in professional evaluation of education, who give careful consideration to every criticism made to them and then make recommendations for action to improve the materials and processes used. May I also say that the Department welcomes and invites suggestions and recommendations from anyone in the Church and especially General Convention.

"These facts in the genesis and history of the present program of Christian education in our Church are submitted to General Convention in order that you may know the background of the presentation which will now be made to you."

Touching briefly on the inclusive nature of the Department's program, Bishop Gray then introduced, as the first of a series of speakers, the Rev. David R. Hunter, Director of the Department of Christian Education.

The Director's Statement

Dr. Hunter emphasized four fundamental facts which he said must be kept in mind whenever the work of the Department is discussed. The simplicity of the four points was dramatized by a chart (see cut) which was unrolled in sections as Dr. Hunter made each successive point. Emphasizing as basic the fact that "the primary area of our responsibility is *Christian education in parish and mission*," Dr. Hunter continued:

"The second undergirding fact is the fundamental purpose of Christian education. This purpose is none other than *to relate the faith and heritage of the Church directly to our daily life.* Christian education is different from all other kinds of education because of the very nature of the Christian faith. Christian education is always education *in* the faith, not solely *about* the faith, or it is not Christian.

"Education in other areas of our culture may be predominantly the learning and mastering of facts and the development of skills, but Christian education is always an encounter with God in the life of the Church which makes the facts of our Christian heritage meaningful now. This is possible because God is always at work in our lives.

"Therefore, it is a primary function of any parish or mission to fashion its activities so that its people may be encouraged and enabled to respond to what God is doing in their lives. The act of responding or not responding to the demands and the love of God begins very early in a child's experience. Thus one of the most important obligations resting upon the conscience of any parish is that of nurturing this response from infancy through childhood and adolescence into the years of adulthood. The central purpose of our program of Christian education, therefore, is that of assisting parishes and missions through their educational program to enable people to respond *now* to the demands and the love of God which come to them in all of their living in church, in home, and in community. In brief, *the purpose is to relate the faith and heritage of the Church directly to our daily lives.*

"The *place* of Christian education is equally important. Where does Christian education take place? What is the locale? In the classroom? At one's mother's knee? Yes, but not to go beyond this type of answer is to ignore the whole theological aspect of the matter.

"The truth is that God has provided the place. Where does Christian education take place? It is by the indwelling of the Holy Spirit in the Body of Christ that we are enlightened and strengthened for His service. The place is *the Holy Fellowship wherein the Holy Spirit dwells.*

"The Holy Fellowship, the family of God in any parish or mission, is the place of nurture and growth in the Christian faith. No parent or teacher alone is responsible for such growth. Nor is any particular series of lessons or any study course. Christian growth happens by the Holy Spirit in and through the Holy Fellowship.

"Thus the Church's program must of necessity be worship-centered. It must have its orientation in the redemptive fellowship of the local parish. It must be parish-wide, since every segment of the parish is dependent upon the whole body for its strength and life.

"There is one other underlying fact to keep in mind in looking at the work of this Department. What is *our* task? God's role is primary, but what is *our* role? What is the fundamental nature of our task in working as Christian educators in the life of a parish? The task, of course, is manifold, but principally it is a training task, training for self-giving, training for service. *Our principal task in the Department of Christian Education is that of preparing labourers to be sent forth into the harvest.*"

Curriculum Development

The Department had chosen several members of its staff and three clergymen who have no connection with the Department to present detailed aspects of its program. Miss Mary Louise Villaret, Associate Director of the Department, followed Dr. Hunter to report on the work of curriculum development:

"The chief responsibility of the Division of Curriculum Development," she said, "is the production of the Seabury Series. This series is designed purposely to set a higher standard for Christian education in the church school than the Church has known in the past. Higher standards require more time for classes, more training, and more work. It is not to

The House of Deputies in session at the Deauville Hotel, Miami Beach. In the background is the chart which lists the four points made by David R. Hunter in the address quoted in this article.

be expected that the entire Church will embrace a series or a program which makes greater demands than any other. And yet, this or any department would be negligent if it set forth a program which called for inadequate or second-rate education. We can do no other than to prepare a program and publications which have every reason and promise of maximum effectiveness.

"It is clearly recognized that it is not enough for one-third of our parishes to utilize the Seabury Series even though one-half the Church's children are in these parishes. Our goal is at least two-thirds of the parishes and missions of the Church. We are encouraged by the favorable reception accorded the courses published in the last two years.

"Several basic facts pertaining to the Series, and often forgotten, need to be recalled in any evaluation made.

"First: Its foundations are 100 per cent theological, not psychological or sociological. The social sciences have had an influence upon the methods which are used. But there is a difference between foundations and methods, and to lose sight of the distinction between the two is to do injustice to both, and to the objectives of Christian education. The methods employed have made use of sound learnings and developments in psychology and sociology. Those methods which have proved to be valid and valuable as a result of our experimentation with the courses have been incorporated. The methods so incorporated in the publications are those which are deemed best to serve the objectives so that the purpose of Christian education may be realized.

"Second: It is no exaggeration to say that the Seabury Series provides teachers with more subject matter and resources than any other series produced by any Church in this country. The six volumes of THE CHURCH'S TEACHING are as much a part of the teaching material of every teacher as are the teacher's manual, the Hymnal, the Prayer Book, and the Bible. Every teacher's manual depends upon all of these books which contain the subject matter for the Series.

"Third: Good Christian education does not result from placing a book in the hands of the teacher and providing a few teachers' meetings a year. Years ago this Department, upon the advice of the Church's best Christian educators, arrived at the conclusion that the key to good Christian education is effective teacher training. It therefore determined that there could be no compromise by producing materials which required little or no training. For all Christian education, teacher training is an imperative. The Seabury Series is no exception to this imperative.

"And fourth: The Department, from the beginning of its publication schedule, has been committed to revising regularly every course it produces. This it

Training the laity for volunteer leadership and preparing a program for very small church schools will be major objectives in the next three years.

will continue to do, faithfully considering the weaknesses and strengths of its previous work.

"Finally, from the beginning the Department recognized that it either had to put out courses for graded classes or courses for schools where the sparsity of students prevented the organizing of graded classes as such. It had to do one or the other. One set of courses could not serve both needs. Since 85 per cent of the church schools comprising 93 per cent of all pupils were large enough to have graded classes, the Department undertook this task first. A year ago we began a second project, designed to meet the needs of very small church schools. An editorial committee comprising trained Christian education workers responsible for leadership in town and country areas is at work on this new project. We expect publication of the small church school materials within two years.

"With the revision of the Seabury Series and the production of these new materials for very small church schools, the National Council will have a church school program designed to meet the needs of the whole Church."

To emphasize her final point that "these needs will not be met with even the best material unless the people who are to use them are trained," Miss Villaret introduced three priests from widely different situations to speak on the leadership training program of the Department.

The first, the Rev. Edwin Hunt Badger, rector of St. Giles' Church, Northbrook, Ill., in the Diocese of Chicago, reported that 65 per cent of his people have attended Parish Life Conferences. "For the first time," he said, "they were able to wrestle with significant questions of religious life such as the meaning and true function of a parish, the meaning of the Gospel, and the bearing of the liturgy on their lives. They learned to work as a group and they learned to pray together in a way which they had not known before."

The Rev. Bennett J. Sims, rector of the Church of the Redeemer, Baltimore, Md., acknowledged the demands made by the Seabury Series on the church school teacher, but went on to say, "Since communicating the Gospel is no casual burden for a priest, it must not be made so for any believer. Any program that will at last call for a serious sharing of the demanding ministry through all the ranks of the ministry, clergy and laity, encourages the revival of the Church as St. Paul speaks of it, and in which we profess to believe. 'Grace was given to each of us according to the measure of Christ's gift . . . for the work of the ministry, for building up the Body of Christ.' Any sound educational program in the Church must seek to train church school teachers for the genuine ministry which is theirs to exercise."

Stressing the importance of teacher training, Mr. Sims said that under the Department's program the church school teacher "learns what it is to teach by the learning process in which he becomes involved as a member of the learning group. His Christian knowledge gets the backing and confirmation of Christian experience in the Church and the facts and the furniture of his faith come to life. Then he has capacity to communicate the Christian message because, as he has reached out to grasp it, he has been grasped by it. Anybody in the grip of the Christian faith becomes an instrument in God's hands for the ministry of the Church to all its people, young and old, and through them to all the world wheresoever the world can be touched.

"Now this process is nothing new," he continued, "but very old and difficult and dogmatic and timeless and life-transforming, for it is simply the process of converting and reconverting Church people to Christ and harvesting their time and talent for the spread of the Gospel here and now."

The third speaker was the Rev. Kenneth E. Heim, senior representative in Japan of the Overseas Department. Fr. Heim spoke of the appreciation of the Nippon Seikokai for the Church and Group Life Laboratory held in Japan this summer. "We were very frightened," he said, "when we realized that the Department was going to be so bold, so daring, as to expose itself in another culture, and with a language barrier, and perhaps to risk total failure. I heard later that they were quite scared too. But something happened there that can best be expressed in the words of the Rev. Samuel Horie, who is chairman of the Department of Christian Education of the Seikokai, in a sermon which he gave at the end of that conference. Fr. Horie used as his text 'Launch out into the deep. Launch out into the deep.' He said, 'I came expecting to get from the American Church the gift of a technique that might perhaps be useful to us. But what I received was something far, far beyond a technique. It was a new and deeper experience of what it is to be a member of a Christian fellowship. I want to learn this and I want our Church to learn this. We intend to have it, and we thank you for bringing it.' "

Dr. Heim concluded with these words: "That is what you have done for us in the mission field through your Department of Christian Education. On behalf of Bishop Yashiro and the Seikokai and the missionaries, I say how grateful we are. Thank you." At the mention of his name, Bishop Yashiro acknowledged his gratitude with a characteristic bow.

Following Dr. Heim were the Rev. William Sydnor, who spoke for the Division of Program Development (planning for children, youth, and adults), and the Rev. Richard L. Harbour, who reported on special services of the Department with special reference to the Units of Camps and Conferences and Parish and Preparatory Schools.

Conclusion

Dr. Hunter concluded the Department's presentation in these words: "During the last ten years the emphasis has been primarily on the development of materials, with much work taking place in the area

of leadership training. During the decade ahead of us, and more particularly in this coming triennium, the primary emphasis must be on the development of lay leadership in our parishes and missions while the Department continues to strengthen and improve its publications.

"Here is the Church's central task—the widespread training of its lay members for volunteer leadership in carrying out the mission of the Church. To place our emphasis here is not only good Christian education strategy, it is sound religion, for to 'send forth labourers into the harvest' is, and will always remain, our central task in the Church."

Christian Education Dinner

The next occasion on which the convention took note of the Department's work was the evening of October 9, when approximately 450 people attended the Triennial dinner of the Department. Bishop Gray presided, and the Rt. Rev. Henry Knox Sherrill spoke briefly, and with characteristic deep feeling, of the Department's progress in the last decade and of the leadership of Dr. Heuss, Dr. Hunter, and their staffs. The principal addresses were made by the Rt. Rev. Angus Dun, Bishop of Washington, chairman of the Department in its early years under Dr. Heuss, and by Mrs. Theodore O. Wedel, a member of National Council and president of United Church Women of the National Council of Churches. Bishop Dun's address is printed on page 12 of this issue; Mrs. Wedel's will appear next month.

General Convention Resolution

During the first week of Convention, committees of the House of Deputies met to consider resolutions which were presented to them. Notable among resolutions presented to the Committee on Christian Education were those of the Rev. Don Frank Fenn of Maryland, opposing the Department's program, and the Rev. Reamer Kline of Connecticut, who endorsed the program. After hearing volunteer testimony, both pro and con, the Committee invited any who wished to appear before it to do so. In response to this invitation, twenty-six dioceses came to express their views. While differing on specific points, they all commended the over-all program.

The Committee consisted of the following persons: the Rev. William C. Warner, Western Michigan, Chairman; the Rev. Gray Temple, Upper South Carolina; the Rev. Harvey D. Butterfield, Vermont; the Very Rev. Lloyd E. Gressle, Delaware; the Rev. John Heuss, New York; the Very Rev. Frederic R. Murray, Erie; the Rev. Robert E. Megee, Jr., West Texas; and Messrs. Edward McCrady, Tennessee; Ralph G. Kennison, Maine; Joseph W. Marshall, M.D., Idaho; Gerald G. Guinan, Michigan; Peter Day, Milwaukee; and Willis G. Haskell, Montana.

On Wednesday, October 15, the House of Deputies met to hear the report of the Committee on Christian Education. The chairman, Fr. Warner, called upon Dr. Heuss to report for the subcommittee which he had appointed to draft a resolution. (Other members of the subcommittee were Dean Gressle, Dr. McCrady, and Mr. Day. Their resolution commending the Department was unanimous.) Dr. Heuss reviewed the early days of the Department under his leadership and stated that the present staff is aware that strenuous effort is still needed in the development of teaching materials, methods, and leadership training. He then urged the adoption of the resolution. Debate was scheduled for an hour.

The Rev. James Duncan of South Florida introduced an amendment to the "resolve" clause of the Committee's report asking for specific lesson plans and for more leadership training for those who are not using the Seabury Series. This amendment was subsequently defeated. A majority of the Tennessee deputation introduced a substitute resolution which called for appointment of a new staff which could "give the Church what it wanted." This resolution was defeated by voice vote. The House then called for a vote on the Committee resolution, which was approved by at least a 2-to-1 majority. The next day the House of Bishops concurred in the resolution without debate and without dissenting vote. This marks the first time since 1949 that both houses of General Convention have concurred on any resolution affecting Christian education. The resolution reads as follows:

WHEREAS, the current program of the National Council in the field of Christian Education has done much to recapture for Christian Education its proper importance in the spirit, life, and work of our Church, and

WHEREAS, the Department has wisely centered its program in the life of the worshiping, redeeming fellowship of the Holy Catholic Church, and

WHEREAS, in this program a sound distribution of emphasis has been made between family worship, leadership training, and the publication of teaching materials for children, youth, and adults, and

WHEREAS, the Department of Christian Education is now making intense effort to create teaching materials and methods specifically designed for very small church schools, and

WHEREAS, there is a deep concern on the part of the Department, in revising its current church school courses, to include therein an increased emphasis on the content of the Church's historic teaching in ways which will be meaningful to the spiritual needs of the growing child, and to simplify wherever possible the teaching methods,

BE IT THEREFORE RESOLVED, the House of Bishops concurring, that this General Convention record its appreciation of the service rendered in the field of education by the National Council and its Department of Christian Education, and that it call for continued study and development by the Department to bring into existence an increasingly useful set of materials and methods for the whole Church."

Those who oppose any feature of the Department's program need not fear that their voices will not be heard or that their arguments will not be considered by the Department. The staff met in Greenwich the whole of the week following General Convention with the purpose of examining anew what the minority is saying, with the intention of reopening communication with them and serving their needs.

Revealing the Truth

In an address at the Triennial Dinner of the Department of Christian Education the former chairman of the Department reviewed changes made in the past decade which he said had brought renewal and reawakening to the Church.

by Angus Dun

The Rt. Rev. Angus Dun, Bishop of Washington, and Mrs. Theodore O. Wedel, speakers at the Triennial Dinner.

IT WAS in San Francisco in 1949 that I was last asked to speak to a General Convention audience on Christian education. John Heuss had been two years as director of our national Department, and the outlines of a fresh attack on our common task were beginning to emerge. Since then John Heuss has completed his five years of distinguished leadership, and David Hunter and his ever-changing and growing band of associates have served us all with great devotion.

It is my emphatic impression, perhaps too largely based on the small area within which my ministry is set, that during these years there has been a great awakening of our Church to its teaching vocation, and a fuller and deeper engagement in this vocation than I had known in the thirty years of my ministry that went before. The Spirit has surely been working among us. But humanly speaking, I would say that those gathered into the service of our Department and associated with it at many levels have been the chief identifiable agents of this renewal. And I would say that within my own little area of observation, the parishes in which clergy and people have worked most closely along the lines laid out by our national Department have shown the greatest evidence of this renewal. (This without reference to whether they were users of the Seabury Series.)

That is one man's testimony, given in gratitude. Others will have to give theirs.

This is not to say that all has been perfect, that there have been no mistakes, no emphases needing correction, no overwrought enthusiasms needing to be toned down.

I would like to repeat one or two of the things I said at San Francisco, not because they were strikingly original or brilliant, but because I still believe they are true and relevant.

The first is that the most powerful educational force toward life in Christ is the spirit and vitality of the community within which persons young or old meet in the Church, supremely in the local congregation.

That lies deeper than curriculums or leadership training or classroom procedures. I believe that those who have been shaping our program of Christian education have constantly sought to keep this truth before us. It is closely related to our whole view of the place of the Church in Christian faith and life. The Bible mediates God's living Word within the community of living, contemporary faith. The sacraments are effectual in grace-bearing power within the believing and worshiping fellowship.

The second point I would re-emphasize is that we are not concerned primarily with the fortunes or with the virtues or defects of a department of our Church organization. We are concerned that through our lives and minds the truth of God as He has made Himself known in Christ, and in the "mighty acts" of which Christ is the center, shall be communicated and personally appropriated. God claims us through the needs of His children. They need a faith to live by that will give light and glory to their lives. They need a companionship better than we can give them, liberating and steadying and cleansing. They need to find the way to penitence and renewal, and to know the astounding reach of God's forgiveness for them and their fellows.

These are among the deep things with which Christian education is concerned. Our Department, any department we might have, is but an important instrumentality to help us bring the Truth of God into relevant, effective, intelligible relation with human lives now.

And finally, for the reminiscent part of this speech, I said then and would say again, that no department can deliver educational renewal to the Church wrapped up in a package, for any price we can name. At the most it can deliver stimulus and leadership, shared experience, and better tools to work with.

Rightly and inevitably we are engaged in a reappraisal of what has been offered to us, together with some review of the price tag, both in cash terms and in terms of what the recommended program asks of us.

There are those who are highly critical of, or would reject, what is very basic in the educational approach and the educational materials that have been recommended to us. I do not want to caricature what is proposed by the critics to match the caricature which some of them present of what is offered by our Department. In those remarkably fine editorials by Peter Day in the *Living Church* on the Seabury Series, he interprets clearly the underlying idea in the more familiar kind of church school materials as contrasted with the Seabury Series.

For the past one hundred years or more, our own Church and many churches worked on the principle that they would provide an ordered course of religious information, fed out week by week in manageable units. The teacher's task in the class periods was chiefly to get the content received by delivering it, repeating it, and, if possible, interpreting it. Tens of thousands went through this process. No one could say it was a total failure. The Church did go on. But the question can be raised as to whether this played a large part in its going on.

The Department which has been serving us does not recommend that we try to recruit and train teachers to do this in the all too short once-a-week class periods. It recommends that we seek to bring the children with their parents into a shared experience of Prayer Book worship; that we make a continuous, all-out effort to help the parents to recover their understanding of Christian faith and life and worship and to become more articulate religiously in their homes and with their children; that in a significant number of the readers, we make available to the children attractive samplings of our heritage in the Bible and the Prayer Book, in the Church's ways and memories; and that the class period be centered on helping the child of seven or eleven or fifteen discover in the give and take of conversation between teacher and child, between child and child, what this faith, this Bible incident, this Creation, this law of life, this act of worship, this Cross, this Resurrection, means for his life and relationship now.

I buy this, not without any misgivings. Who can be without any misgivings about any approach to mystery so vast and deep as Christian education? Education in the sense of deliberate teaching, apart from random experience, is what happens when one helps another to see what that other has not seen before, with the eye of flesh, with the mind's eye, with the heart's response, with the turning of the will in a fresh direction. That is true whether what is seen is that two plus two makes four, or how a machine is put together, or the meaning of words, or the quality and form of a great picture. It always involves "exposure" and "contagion," taking the person where he can see, helping him to find it and look at it, and communicating the enthusiasm of one who delights in the truth, finds it full of interest and importance. We here are concerned with nothing less than helping others to a growing vision of God which will call for a deep looking into themselves and a deep looking into their fellows.

I buy what this approach is struggling toward because it recognizes from the start that in Christian education we are concerned with truths of faith, with truth for faith, with truth that can be appreciated only in the response of persons to the Person.

I buy this approach because it recognizes from the start that teachers can only help others find this truth if they have good beginnings of a personal apprehension by faith.

It's too difficult? Yes, it's too difficult. Yes, and the Gospel is difficult. And that is not strong enough for the Sermon on the Mount! But there are things that give me courage to urge that we keep working on these lines. As when a parish parson was asked, "Is it not a chore to meet with the steering committee of your parents' class once a week?" And he answered, "Chore? It's a built-in assembly line for what I want most in the world to do, get people to know what salvation in Jesus Christ is. One Wednesday night is worth a year's sermons. That is the reason we rotate the committee—more chance for the Spirit!"

There are those who say that we ought to find out what the Church wants. That would be a little like asking a man who had lived largely on fried potatoes what he wanted to eat. Probably he would answer, "Fried potatoes" or "Anything except that!"

What does the Church want? Something bland or sweet or easy? What does God want for the Church, for His children? We won't find that out by a poll!

I buy this line. That doesn't mean I have no questions or do not think those dreadful people at "281" or Greenwich should keep their ears very open.

I'm sure the world won't be saved by role playing. I fear sometimes that the exciting discovery of some helpful ways of opening people more to one another, and to recognition of what they are doing to one another, may lead some to forget the vertical reference, the Godward dimension, the fact that life in Christ always has three poles, self and neighbor and God, and they must all be found together.

I am uneasy sometimes with others, and with myself, lest in stressing how greatly the human father or friend or community condition the apprehension of God, we shall limit the power of God to strike through and disclose Himself and lift us up far beyond the human setting.

Let us not be so "spiritual" or perfectionist or afraid of concession to human weakness that we do not give bewildered teachers the best guidance we can devise.

In serving the big places—where, in the main, the children are concentrated and where resources and leadership potential are concentrated, too—let us not forget the little places. For the One who calls us to this service has a special care for the little and the weak.

Others more expert and knowledgeable than I can send in their memorandums of suggestions and criticisms and queries. Let them be welcomed and sifted and weighed without stubbornness or resentment. But let us not turn back in mid-course or starve out a movement which has already brought so much of renewal and of reawakening to the real meaning of Christian education.

Mrs. Owen Holzheuser of Grace Church, Galveston, Tex., a new church school teacher, describes her joy over the ninth-grade Seabury Series course, Growing in Faith.

A Teacher's Testimony

MY FIRST year of teaching a Seabury Series course has just ended. I do not wish to imply that this makes me an expert, but I do have some comments I should like to make. Until this year I had successfully subdued the force that kept pulling me toward teaching in the church school. I had excuses by the dozens. Then I met the Seabury Series head on, and all reluctance and doubt about teaching melted away. Here was a challenge I had to accept. Here, in my small world, was a chance for me to help uncover our precious Gospel from a thick layer of the dust of indifference. Here was a chance to reveal to a new and skeptical generation a Gospel vital to each one of us.

I am not a professional teacher; the only training I had was a Parish Life Conference, a church school workers' conference, some excellent material *(How Shall I Teach?)* put out by the Diocese of Michigan, and last, but certainly not least, the ninth-grade course material in the Seabury Series.

My preparation was not nearly so much a matter of *training* as of *growing*. In my first Parish Life Conference I had an experience of reawakening to my own personal faith. Through subsequent conferences and training courses, I was enabled to grow in my own faith and, I believe, in the grace of our Lord. So it was only natural that I was irrepressibly drawn to teach the course, *Growing in Faith*. By this time I had something to give to children, and the method suggested in the Seabury Series seemed to me the best way of giving it.

The First Year

In class sessions at the beginning of my first year of teaching, I found myself being drawn more and more into side issues in order to meet the exhibited needs of my class. After securing a copy of the eighth-grade course, I realized that our side issues were almost all dealt with there. In my opinion, the ninth-grade course should not be taught to a class which has not been through the eighth-grade Seabury material. For, until young people have come to grips with group pressures, they are not prepared for *Growing in Faith*. Instead, I would recommend teaching the eighth-grade course *(What About Us?)* to ninth-graders for at least the first half of the year. Trying to teach two courses within one year is not ideal—far from it—but I feel that it is better to treat both areas in part than to try to reach a ninth-grade class that is still grappling with eighth-grade problems.

My experience has led me to this conclusion: it is unfair to "spot-teach" Seabury courses. These courses are coordinated; to teach Seabury courses on and off through a child's church school years is an injustice to the pupils, the teachers, and the church school as a whole.

A Year of Growing in Faith

In the ninth-grade course, our class found Area A, "In the Beginning," to be stimulating and rewarding. New thoughts were developed by my pupils, and growth in faith was noted here more than at any other point in the course.

In contrast, we found Area B, "The Growth of Faith," rather hard pulling. One trouble was that our class was too small. But more than that, the pupils' earlier church school experience had not prepared them for this section, and my insufficient background

There are no "side issues" so far as young people are concerned. Everything has significance for them. Church school teachers wisely follow what appear to be side issues in order to find the connecting thread with the Gospel in children's lives.

and inexperience compounded the trouble. The youngsters agreed very readily that our parents first convey faith—and no further discussion could be developed on this subject. Next we had several fairly satisfactory sessions on how our experience deepens our faith. But when we reached prayer, slam went the door, and we bogged down to our mental knees. I was never able to help the class see that although prayer is very personal, it is something that can be and should be discussed.

[The editor of junior-high-school materials in the Seabury Series makes this comment: "A class that had to begin with eighth-grade material probably never would be ready to talk together about prayer until they were a little more mature. When a teacher senses, as this one did, that the door has slammed, he *should* move on to the next area."]

This section on faith ended in a series of lectures, personal experiences of my own, and side issues. How the Bible sustains our faith and how the Church maintains it—these sessions were duds. We never got much farther than admitting that the Bible does sustain it and that the Church is here to maintain it—period.

Our classes lacked any kind of continuity because of the numerous sessions on side issues. Yet at the end of the year I learned that it was the sessions touching on group pressures that had made the greatest impression on the class.

The last Area, "Our Duty to God," has excellent material. If my time had not run out—side issues again!—we might have been able to cover some ground here.

The Teacher's Self-Evaluation

In looking back, I can now see more clearly some of the obvious teaching errors I committed.

1. I was not as good a listener as a talker.

2. I recall several instances when the class could have construed my comments or reactions as a judgment on them.

3. I failed to make sufficient home contacts with parents and pupils.

4. Too often I answered questions instead of stimulating discussion by bouncing them back.

5. I lacked ability to lead discussion into desired areas and away from undesirable ones.

6. I swayed too far and too often from the prescribed course of study.

7. I failed to use the teacher's manual to the fullest.

[The editor of *Growing in Faith* offers this encouragement: "The side issues are important in themselves—and their discussion gives time to assimilate difficult ideas. The manual need not be used 'to the fullest'; there is an element of choice in it."]

At one point I criticized the teacher's manual for giving insufficient Biblical references. But I checked the manual and discovered that I should criticize myself instead. The trouble was that I failed to use fully the Biblical references given in the manual, and I hope to improve greatly in this area next year.

Further in support of the teacher's manual, I should like to say that the resources given for each area are excellent and extremely helpful. My resource books are acquiring a worn look; I could not teach without them.

A Voice of Experience

Here are a few do's and don't's for a Seabury teacher, especially a new one like myself:

1. Do allow sufficient time at the beginning of the year to become acquainted with your pupils and to let them get to know you before plunging into the actual course material.

2. Do explain fully to the class at an early session the mechanics of the teaching team and the teaching method.

3. Do have the class make its own ground rules for having good discussion sessions (and then refer to their own rules when they are carelessly broken during the year).

4. Do allow a few minutes at the beginning of each session for visiting. I have found that a delayed opening prayer was the answer for breaking off visiting and opening discussion.

5. Don't panic. Children and teenagers are only human, after all. What they fear is that you are not!

6. Do be one with your class, even if it means at times that you ally yourself with them against parents and teachers (in fact, against all adults). Although it may be walking a fine line, at the same time you can show your pupils that you can see and understand two sides. In so doing, you can lead them to do likewise.

7. Don't be afraid to admit when you are wrong, that you do not know all the answers, and that you are a sinner (but a forgiven one).

8. Don't appear to countenance misbehavior, either in or out of class, but do be understanding of the human weaknesses which cause it. Do be willing to admit that you have been guilty of wrongdoing yourself and that you, too, need help.

9. Don't appear to be judgmental. We must take stands against wrong, but our task is to love the offender in spite of his wrongdoing and help him, when we can, to overcome it.

A Look to the Future

The task ahead appears just as formidable as it did last year—perhaps even more so. Now I know how far short of my own goals it is possible to fall. Now I know how much research is required to stay abreast of inquiring, alert youngsters. Now I know how much ingenuity is required to spark the disinterested, the bored, and the ones who are in church school only because they are made to come.

I know, too, that last year's lesson plans and research, rearranged and revised, will serve this year's class only in part. But this makes each new class a challenge rather than a repeat; a new mixture of individual personalities rather than a stereotyped group of "teenagers." They will be different from last year's class, or next year's, or any other group that I will ever have a chance to know. Helping to mold them, through the guidance of the Holy Spirit, can be my contribution to posterity, my mark in the great heritage of our faith.

Art in the Church School

Mrs. Young, artist, teacher, and church school supervisor, concludes a two-part article on the importance of art in religious education.

by Shirley Chelbay Young

A first-grader's "collage" (a "seeing and feeling picture") made by pasting materials of differing textures on a shirt cardboard. In this quite exceptionally designed Nativity scene, the gold notary seal is the baby Jesus or St. Mary. The cotton in the lower right-hand corner quite possibly has no other purpose than to suggest a "nice feeling."

BY THE choice of pictures we present or show to our children, we can influence them not only in their standards of artistic taste, but also in their concepts of the faith. The Church for centuries has stood for, encouraged, and utilized only the best and highest expression of man when it came to those things which concern God. Our liturgy and Prayer Book are testimony to this in the literary and devotional realm. What about the examples of visual art which we use today? Are they art; are they Christian?

We must not get involved in "What constitutes a great work of art?" This is a question for the critics and aestheticians, and even their tastes vary. To a certain degree we can depend upon the judgment of time and the choice of museums for our examples of the masterpieces. The works which most experts and museums consider the great works by the greatest artists are the finest artistic expression of man. These, by our definition of art, will be the most successful symbolization of the highest, most profound, most universal, or truest concepts. Are we utilizing these greatest works as much as we should?

I remember as a child the leaflets which the church gave me each Sunday. The picture on the cover was usually a blur of clashing pastels with Jesus in brown beard, long hair, and a long flowing robe something like a nightgown. It was all supposed to be "pretty." I do not remember any special one, merely pictures en masse being trampled under patent leather shoes during the ride home. I know now that they were not great art, nor pleasing design, nor good taste. (The materials in the Seabury Series escape these charges; they are outstanding in their appeal to children's perception, good taste, and good design.)

What Does Art Say About Christ?

Aside from artistic standards, it is even more important to ask if the pictures we show children are sound theologically. Do they most effectively present the truest or most complete Christian concepts? There is a whole group of "religious supply house art," often felt to be the "masterpieces" of religious art. Protestantism has its "classics" in the late-nineteenth-century works of Hofmann, Plockhorst, Sallman, and Holman Hunt. Sometimes the illustrations of Gustave Doré (a better sculptor than draftsman), and the mystic, idealistic works of the Pre-Raphaelite Burne-Jones, and the less extravagant works of the Baroque Murillo are included. It is artistic expression synonymous with Christian humanism or romanticism. Roman Catholicism has an equivalent, according to Jacques Maritain, in the "art of St. Sulpice," those "certain tasteless religious products of commercial manufacture." Such works are not great by the standards of critics and museums; our question must be are they even great in their religion? What characterizes them is the same as those trampled church

school pamphlets: besides inferior draftsmanship and coloring, they are too realistically human and overwhelmingly sentimental. Is humanism and sentimentality the highest concept of our faith? Sentimentality must not be confused with importance—Christianity was never a sentimental religion.

What do these pictures do to the concept of the founder of Christianity? It is difficult to go against the cherished tastes of the many people who feel that these are examples of great art. Hofmann's heads of Jesus are well known. Holman Hunt's picture "The Light of the World," which shows Jesus outside a door with no knob, hangs in many a church school room. But in the Hofmann and Sallman heads of Jesus we find a realistically human, sentimentalized portrait of a man who could never have been angry at sin. These are pictures of a weak, gentle companion, beautifully bearded (and there is no reason to feel that Jesus must always be bearded in the eastern tradition; the earlier western representations were always clean-shaven). If such portraits were not already identified by the name Jesus, they would probably not impress us as those of a person we would like to know. Is this the best concept of Jesus Christ? In contrast the Gospels paint a picture of a virile, healthy man who was revealed also as God.

Perfect God and *Perfect Man*

There is in all Christian art a dilemma for the artist whenever he is concerned with conceptions of Jesus Christ. How is he to present the Incarnation; how to picture this Man who is both man and God? It is a dilemma also in religious experience—this paradox beyond description and logical proof. It is indescribable; so we must resort to symbols, saying it is not really this, but *like* this in some way.

Some of the earliest representations of Jesus, during the third to fifth centuries, were either statues like the Good Shepherd, which were simply adaptations of youthful pagan god representations, or they were attempts to express more than this in the unreal patterns of apse mosaics. Ever since, there have been two different artistic as well as religious emphases. Either the human nature or the divine nature of Jesus has been emphasized; few artists have been able to present both in one great combining symbolization. Yet that is what creedal Christianity must insist upon. A High Renaissance humanistic painter, such as Raphael or da Vinci, paints a very "realistic" roly-poly Christ Child, like the beautiful baby down the street, but playing beside His mother amid the flowers of a Florentine landscape. But an Italo-Byzantine artist, such as Duccio or Cimabue, awed by the fact of the Incarnation, paints a child who is unlike any other in the world, old and wise beyond His years, dressed in a lawmaker's toga. With baby fingers raised in blessing, He sits on His mother's lap, mother and Child enthroned against a gold sky and surrounded by angels.

The artist does not, indeed he cannot, paint this paradox realistically. All artists must resort to abstractions to symbolize the deepest concepts, the profoundest truths. The more a painter is concerned with that which cannot be described literally—the Divine, the unknowable—the more he has had to abstract. He must distort, take liberties, freely depart from visual imitation of nature. Botticelli paints a Madonna whose impossible height better suggests her grace and nobility; his improbable lights and shadows more dramatically accent a Nativity scene. Michelangelo's languorous Adam and twisting God depart from normal and possible anatomical positions to show better the energy and awesomeness at the moment of creation. When dealing with the Divine, how can any one expression, any one symbol, contain it all?

When we show children only a sentimental concept of Jesus walking aloof, but smiling sweetly among a crowd of robed followers, we tell only a small part of the Good News. We present a Saviour who, though He might walk hand in hand with us, will eventually seem weakened and made frail by the contact. There is danger in this, just as there is danger in *only* presenting the ascetic Christ of some Byzantine mosaics or Eastern ikons—a Christ lifted high, inaccessible and remote. And small children accept a greater variety of expressions than most adults. They also like the symbols and abstractions of a Byzantine attempt to express the great unspeakable glory contained in the Gospel scenes. They can accept, if not completely understand, the comments of the great modern Rouault, his stained-glass colors, his sad humans shown as clowns, and the beautiful Christ crucified or walking at Emmaus. Older children can understand the

"Don Manuel Osorio de Zuniga," by Francisco de Goya. (Courtesy of the Metropolitan Museum of Art, The Jules S. Bache Collection, 1949.) Small children quickly recognize the loneliness of this little boy garbed in red velvet and white satin shoes in which he cannot play.

"Three Figures" by a fifth-grader. Whether the effect is a happy accident or intentional, the result has the charm and sensitivity of Romanesque sculpture or a modern Rouault painting. The heavy black lines indicate the solidity and overlapping of the figures. The arms must have been unimportant to the child, for they are missing. The masklike faces are all executed according to the same formula or scheme, even though there is some departure from it.

contrast between the distorted, green-fleshed Corpus and the radiant, resurrected Christ of Grenewald's great Isenheim altar piece. We should know all of these examples and use them.

Children Like Masterpieces

The masters of sculpture, manuscript illumination, mosaic, stained-glass window, and painting from the third to the sixteenth century dealt with all the themes connected with Christ and our faith, and children can be introduced to far more of them than we now use. The earlier catacomb artists had never pictured Jesus, but with childlike charm, they painted His miracles and parables and linked them with Old Testament themes of deliverance. The early Medieval masters loved the Evangelists and speculated concerning the next world, often with quaintly humorous results. Some of these early expressions may seem strange to adults at first, but children will hear Giotto speaking to them of St. Francis and his contemporaries in a vital kind of timelessness. They will marvel at the delicate details of the Northern painters translating the Nativity scenes to their own Gothic world. Breughel the Elder always delights them with his peasant figures and curving designs, and they do not object to his moralizing, even with its occasional bitterness. The great Reformation artists, Protestant Rembrandt and Roman Catholic El Greco, are excellent sources for both Old and New Testament story illustrations. The Venetians, Titian and Tintoretto, taking time out from their opulent pagan subjects, painted some very powerful Gospel scenes. We must not confine ourselves just to the worldly masterpieces of the sixteenth-century High Renaissance in Italy or the sentiment of nineteenth-century Romanticism.

But masterpieces other than those which confine themselves to Christian subject matter also have a place in Christian education. They can serve as resource material. I once showed Goya's little Don Manuel Osorio de Zuniga, surrounded by his birds and rapacious cats, to a group of second-graders. They quickly saw the loneliness of this little boy garbed in red velvet and white satin shoes (in which he could not play). Then when I showed them a Mary Cassatt mother with a sleepy child nestled on her lap, and said, "Tell me about this," the children exclaimed happily, "Oh but that baby is *loved.*" Yes, Goya had shown vividly the plight of the poor little prince and Cassatt had symbolized the concept of maternal love.

Other things can be seen also in the use of painting for resource. Breughel's children playing games with the inevitable Breughel cripple present can be a lesson in cooperation or thinking of those less fortunate. Van Gogh's sunlight on flowers or a simple chair as a subject for a painting can be expressive of the joy of God's creation or the beauty possible in simple things. The excitement of the physical world is well expressed by the Impressionists, who tried to paint light itself upon objects, and Cézanne, who tried to paint nature's very structure.

There are, through all of painting, many conceptual expressions of the nature of man, just as there are of the nature of the world and the nature of God in Christ. As teachers, we can become better acquainted with this wealth of material. Let these paintings—all periods, all expressions—communicate first to you. If they are a symbolization of Christian concepts, use them in the classroom to present those things beyond adequate expression in words.

Book List

CHASE, ALICE ELIZABETH, *Famous Paintings: An Introduction to Art for Young People.* New York: Platt & Munk, 1951. $3.50. Old and modern masterpieces for children to look at; fifty are in full color, and are arranged according to themes which appeal to them (religious and secular). The text is simple enough for children, yet helpful on the adult level also. The offset color reproduction is outstanding for the price.

FERGUSON, GEORGE, *Signs and Symbols in Christian Art.* New York: Oxford University Press, 1954. $10.00. An excellent book primarily on Renaissance symbolism, it draws on over two hundred paintings from the National Gallery collection, sixteen of which are reproduced in color. Especially useful for us since it was written by an Episcopal clergyman and is not from a distinctly Roman standpoint as are most books on symbolism.

FLEMING, DANIEL JOHNSON, *Each with His Own Brush.*

New York: Friendship Press, 1952. Paper, $1.50. Unique, indigenous interpretations of familiar Christian themes.

GODFREY, F. M., *Christ and the Apostles.* New York: Thomas Y. Crowell Company, 1958. $9.85. The text gives the artistic and religious significance of works illustrating twenty-two themes of the life, teaching, and passion of Christ. Although only four of the one hundred large plates are in color, the selection is so excellent as to make the book very valuable. For example, eighteen works illustrate "The Last Supper," ranging from Duccio to Veronese. Almost all of them are less known but much more effective than the beloved, crumbling, and "restored" da Vinci mural.

KING, MARIAN, *Portrait of Jesus.* Philadelphia: J. B. Lippincott Company, 1956. $2.75. Intended for children, the twenty-nine reproductions are of good size, but unfortunately all are in black and white. Contains Biblical selections and descriptive text.

MÂLE, EMILE, *Religious Art from the Twelfth to the Eighteenth Century.* New York: Pantheon Books, 1949. $4.50. Mâle is the great authority on French Gothic art and architecture.

ROSS, MARVIN, editor, *The Life of Christ in Masterpieces of Art.* New York: Harper & Brothers, 1958. $10.00. The forty-four plates, all in excellent Swiss color, include a wide range of expression and media (mosaics, paintings, enamels, etc.) from the eleventh to the sixteenth centuries. The works were chosen to illustrate over forty episodes from the life of Christ and a passage from the New Testament. A beautiful book.

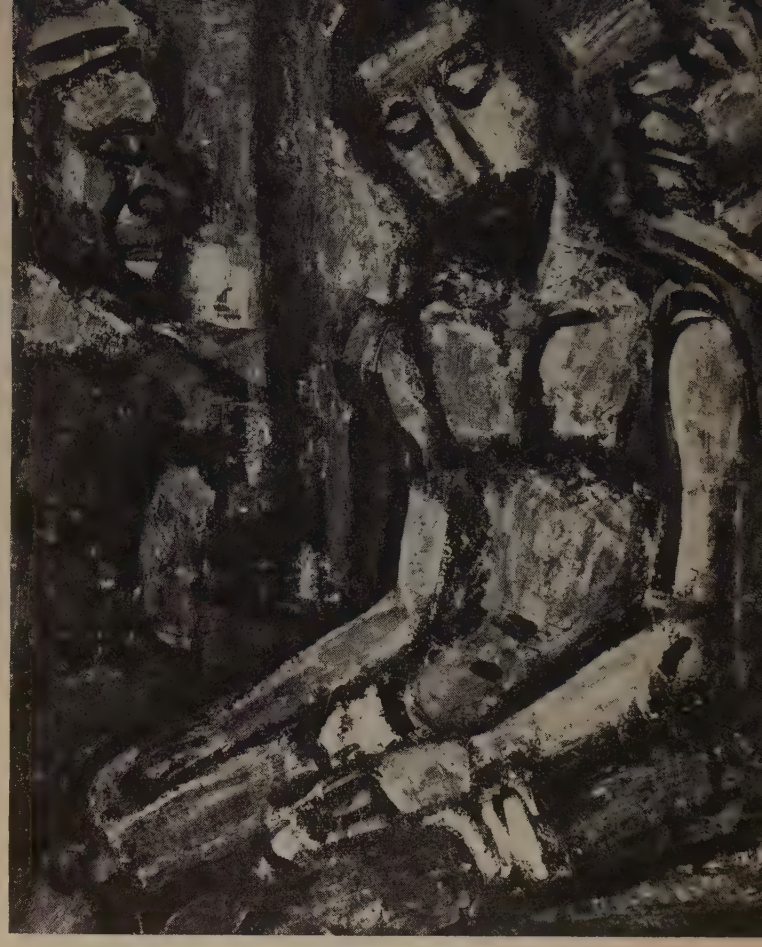
MAUS, CYNTHIA PEARL, *Christ and the Fine Arts. The Old Testament and the Fine Arts. The World's Great Madonnas.* New York: Charles Scribner's Sons, various dates. $5.95 each. Avoid using these books for art; they may be valid literary anthologies, but the pictures chosen are often sentimental, humanistic works.

PURCELL, WILLIAM, editor, *Behold My Glory.* New York: Hawthorn Books, 1957. $8.95. Great stories from both the Old and New Testaments and the masterpieces they have inspired. A fairly broad representation with thirty-two pages of full color (unfortunately, of a poor quality).

Other Resources

In addition to the books listed above, Golden Books for children, while not utilizing "museum masterpieces," are excellent. There are several in the Christian or Biblical area. The illustrations are abstractly decorative, in excellent taste, and avoid the dangers of sentimentality. The style and content of the illustrations are soundly based upon historical authority.

Skira Art Books are very expensive ($20.00 to $30.00), but are some of the finest art books published. They are sometimes available at public libraries. Editions are usually published on certain periods, centuries, or styles of expression. The volumes on Byzantine, Gothic, Renaissance, Early Medieval, and fifteenth-century art are especially suitable for our purposes. There are also more modest portfolios on individual artists, but the choice is limited.



"Christ Mocked by Soldiers" by Georges Rouault, 1932. (Courtesy of Museum of Modern Art, New York; photograph by Soichi Sunani.) The author says that children can accept, if not completely understand, Rouault's stained-glass colors and sad human beings.

The best sources for portfolios and individual reproductions are museums, especially the Metropolitan Museum of Art in New York and the National Gallery of Art in Wasington, D.C. Write them for lists of their particular reproductions. Separate museum reproductions in color are usually available for about 35 cents each, and are of a good size for use in teaching, about 11 by 14 inches.

Paintings Depicting the Life of Christ is a portfolio available from the National Gallery of Art, Washington, D.C. (Portfolio number 2, $4.00). It contains fifteen reproductions from their collection. The size and color are good, and each plate is separate for showing to your class.

Harry N. Abrams, Inc. (10 East 44th Street, New York 17, N.Y.) publishes good quality portfolios on individual artists. Good color for a modest price.

Panorama of the Church is a set of colored slides developed by R. H. Bainton. It contains one hundred and fifty slides on the history of the Church taken from famous paintings, frescoes, mosaics, illuminations, and stained-glass windows. No more than ten should be shown at a time, but a selection can be made to teach symbolism, church customs, doctrine, etc. These slides are very good for Confirmation classes.

Go Tell It on the Mountain

by Jane A. Buchanan

The importance of parish-wide missionary emphasis and suggestions for supporting this year's National Council project

The dull gray gloom surrounding Mrs. X, church school teacher, might have been caused by the weather. It might have been, but it wasn't. Mrs. X was staring moodily at a small, paper-covered book which lay on the table in front of her. *This* seemed to be the cause of her low spirits. It had been handed to her after church by the church school superintendent with the simple explanation that it was the new leader's guide for the Children's Mission Study.

The trouble was, you see, that Mrs. X just didn't want to cope with mission study—this year or any year! "I know the missionary work of the Church is important," she argued to herself. "I just don't see why we have to make such a fuss over *teaching* about it. There's little enough class time on Sunday as it is. Well, I wonder what it's about this year." Mrs. X opened the book and read the introduction. "Parish houses!" The words sounded like a gasp of dismay, and indeed they were. "Well! Last year at least the subject was about *people!* How in the world am I going to get the kids in my class interested in parish houses?"

We hope that her parish will help Mrs. X find the answer to that question in a carefully planned preparation for the mission study. Otherwise it's not likely to be a very satisfying experience either for her or her class. But there are at least two things that Mrs. X needs more than she needs techniques for interesting her class members in the mission study theme. One is a sense of excitement and adventure about the Good News which is the Church's message—a "Go tell it on the mountain" feeling about the Gospel of Jesus Christ. The other is some understanding of how that Gospel is communicated through the life of the parish family as it does things together. In helping to provide places where parish families may do *more* things together, in more adequate surroundings, we have a real share in the opportunity to "Go tell it on the mountain."

Of course, Mrs. X cannot find these two things by herself. She needs a parish which is alive to its responsibility to help carry the Gospel to all people, and finds it a joyful task. And she needs to see this part of her class's life and work together as part of a wider mission study program, preferably one which permeates every member of the parish family. Like all worthwhile endeavors, this requires careful planning, but with the enthusiastic support of the parish and the wealth of helpful suggestions in the leaders' guide entitled *This Thy House*, she will find the 1959 Children's Mission Study more exciting than she believed possible on that dreary Monday morning when she first picked up the book to study it.

The necessary planning for an effective program of missionary education might be accomplished in various ways. Where a total parish program is contemplated—and this is by far the most effective plan if the study is to be done at a particular season of the Church Year—a mission study committee might be formed to consider ways of involving the entire parish family in the project. They should look carefully at the suggestions for carrying out the study given on pages 10 and 11 of the manual, *This Thy House,* perhaps add to the list some ideas of their own, and then develop a specific program, with each member of the committee responsible for carrying out one phase. One member could enlist the assistance of the various women's organizations of the parish in planning for weekly family night suppers, if this activity is a part of the plans. Another could call together a group for the purpose of planning the program for such evenings. Another might work with the church school staff, discussing with them which activities they will use in conjunction with this study, seeing that materials are available, booking in advance any movies or filmstrips to be rented or borrowed, and helping with arrangements for transportation and other details if field trips are contemplated. Someone else might arrange a display of pictures and books around the theme of the study, and work on promoting their use by individuals, church school classes, adult study groups, and other parish organizations. Still another might volunteer to become an "expert" on the history of the parish's own parish house, finding out when it was built, where the money came from, what needs prompted its construction, who furnished it and how, and what plans there are, if any, for the future. Such a person could be a valuable resource person for all of the groups involved in the mission study.

In addition to the activities of such a committee, there needs to be specific preparation of the church school teachers. The section on "Staff Planning Sessions" (pages 11–13 in *This Thy House)* offers eight specific suggestions for programing teacher-training meetings. Addition-

al sessions might well be spent on some of the questions in the sections entitled "Why Are Parish Houses Important?" and "Introducing the Mission Study" on pages 9 and 14 of the guide. With such background and a thorough study of the rest of the manual, there will be few teachers indeed who are unable to develop interesting and provocative session plans throughout the duration of the study.

As the manual suggests, it is not essential that the mission study be carried out during any particular season of the Church Year, or that it be taken up by all classes and groups at the same time. Although many parishes make it a particular project for Epiphany or Lent, it is equally possible to correlate it with the curriculum materials used in each church school class at whatever time seems most appropriate in the life of the group. Those parishes using the Seabury Series and electing this approach will find the section on "Helps for Using the Mission Study with the Seabury Series" (pages 16–21 of *This Thy House*) especially welcome. Where other curriculum materials are in use, a similar correlation could readily be worked out, using this section as a pattern. Of course, this method makes it necessary to provide some other means for the missionary education of adults in the parish, but the books, movies, and filmstrips listed on pages 24 and 25 of the manual, as well as the many questions for discussion included in other sections, could form the basis for a very rich adult study program.

Each parish must find its own way of fulfilling its obligation to keep its members informed of and involved in the missionary activity of the Church. How this is best done can only be determined within the context of the local situation. The annual mission study materials can do no more than serve as a guide and resource in this essential area of Christian education. Ultimately it is only the vitality of parish life itself that determines its degree of response to our Lord's command to carry the Good News to all men far and near. In a parish that has discovered in its own family life the relevance and urgency of the Gospel, our friend Mrs. X will find all the help and support she needs to "Go tell it on the mountain."

St. Christopher's Church, Kailua, Oahu, Hawaii.

What the Church is teaching week by week

by William Sydnor

Christmas II, January 4, 1959

THE THEME:

Knowledge of the glory of God.

FOR THE EPISTLE. ISAIAH 61:1–3:

We cannot separate this passage from our thinking about Jesus Christ and His ministry. It is in observing the life of this Servant of God that we deepen our knowledge of the glory of God.

THE GOSPEL: ST. MATTHEW 2:19–23:

The story of the flight of the Holy Family does not fit neatly into the theme for the day. It does round off the series of First Gospel narratives which have been heard during the Christmas Season: the birth of Jesus, the flight into Egypt, the massacre of the Holy Innocents, and now the return from Egypt.

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PSALM 111:

This is a congregational hymn in praise of God's goodness. Reverence of the Lord is the highest wisdom (v. 10), and those who practice it have already begun to discover the knowledge of the glory of God.

PSALM 112:

Psalm 112 concerns the pious individual in contrast to Psalm 111

which is congregational and even national. However, the central place of reverence of the Lord is common to both.

PROVERBS 9:1–6, 10:

Wisdom is personified as a gracious householder. Here also is the same emphasis on the pre-eminence of the fear of the Lord (v. 10).

II CORINTHIANS 4:1–6:

In the middle of this epistle is a long section on the apostolic ministry (2:14 through 6:10). This portion of it contrasts the ministry of light and the ministry of darkness. In Jesus Christ, the full light of the knowledge of the glory of God is revealed.

Epiphany I, January 11, 1959

THE THEME:

The Christ Child in the Temple.

THE EPISTLE. ROMANS 12:1–5:

The Apostle exhorts his readers to do what is the "good and acceptable and perfect will of God."

THE GOSPEL. ST. LUKE 2:41–52:

The account of the boy Jesus in the Temple going "about my Father's business" implies an already complete reliance on God and effort to do His will.

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PSALMS 84, 122:

Both of these psalms are pilgrimage hymns. Their appropriateness today rests in the delight at the prospect of spending time in the house of the Lord.

I SAMUEL 1:21–28:

Here is the account of the birth and dedication of Samuel. This story has some of the elements found in the account of the boy Jesus in today's Gospel: the setting of both is the Temple and both children are dedicated to God.

ST. MATTHEW 18:1–14:

As this passage now stands, it is nearer to the form in which it was used in the early Church than to the original historical setting. It deals with the importance of "little ones." This may mean those of little or faltering faith as well as little children. The kingdom quality in the lives of little children is their capacity to give complete trust, to be unashamedly dependent. This is the kind of reliance on God which our Lord had and which is a prerequisite for greatness in the Kingdom (v. 4).

Epiphany II, January 18, 1959

THE THEME:

Called by God.

THE EPISTLE. ROMANS 12:6–16:

Everyone is called to exercise his own Christian ministry in accordance with the gifts with which Christ has graciously blessed him. (Compare Ephesians 4:7, 11.)

THE GOSPEL. ST. MARK 1:1–11:

At Jesus' baptism, He hears a voice from heaven calling Him "my beloved Son." The balance of His earthly life put meaning into this term.

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PSALMS 102:15–28 and 117:

Psalm 102 is the lament of one who is enduring some great illness (vv. 1–11). Compare Job 7:1–6. The lament is interrupted by a hymn in praise of the eternal God and His good purposes (vv. 12–22). In the closing verses the sufferer finds a certain peace (vv. 23–28). In the portion appointed for this day, and in Psalm 117, nations are exhorted to reverence and praise the Name of the Lord. The Lord looks down from heaven and watches over those who seek to do His will (102:19–22).

ISAIAH 45:1–15:

God is sovereign Lord of men and of nations. He calls Cyrus, King of Persia, as His agent to subdue Babylon and to change the course of history. He also calls "my servant Jacob" and has a destiny for "Israel my chosen." Other nations shall witness what happens to the people whom God has called and who will turn to Him.

ROMANS 9:14–26:

The Apostle wrestles with the problem of God calling some and rejecting others. He concludes that God is not unjust even though He may appear to be arbitrary. The members of the Church are those whom God has called and raised up for a purpose. Whatever they were formerly, whether Jew or Gentile, Christians are "sons of the Living God."

Septuagesima, January 25, 1959

THE THEME:

The Lord my strength.

THE EPISTLE. I CORINTHIANS 9:24–27:

In a longer section on the nature of the Christian's freedom (8:1 through 11:1), the Apostle includes this nugget on the importance of self-discipline. This is an appropriate emphasis as we come to Pre-Lent and begin to prepare for our observance of Lent. It is important to remember that the advice given here is in the setting of the whole Epistle; all things come from the Lord Christ (8:6) who freely gives us His power or grace (1:3).

THE GOSPEL. ST. MATTHEW 20:1–16:

Among Jesus' hearers were Pharisees, who knew and kept the Law, and common people, who did not. The point of the parable is that both need God's forgiveness and strengthening grace just as laborers, no matter how long they have worked, still need money to buy daily bread.

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PSALM 144:

Actually this psalm is made up of two poems: the first, verses 1–11, the second, verses 12–15. The longer poem is a king's song of thanksgiving for God's strength which has given him victory over his enemies. The second poem expresses the happiness of a people whose God is the Lord.

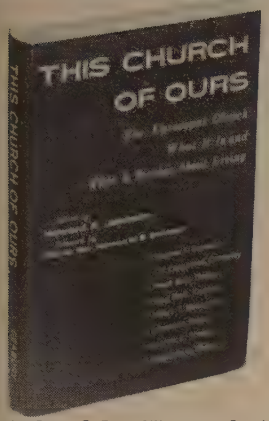
I MACCABEES 2:49–64:

Mattathias, in his deathbed advice to his sons, spoke of many Old Testament leaders and concluded, "none who put their trust in him [God] will lack strength." (v. 61)

I TIMOTHY 6:11–19:

This is the closing section of a letter which is addressed to members of the second-century Christian Church. It was perhaps written in a day of persecution. "Fight the good fight of faith," St. Paul counsels. He speaks of taking "hold of the life which is life indeed." This is the Christian's privilege through the strength which is strength indeed.

speaking of Books



This Church of Ours

Edited by Howard A. Johnson. The Seabury Press, 1958. 129 pages. $3.25

American Churchmen will rejoice that the Seabury Press has published one of those rare and ageless volumes which every clergyman and many laymen will put to work at once and in many and varied ways.

This Church of Ours is a series of papers prepared by eight distinguished theologians and teachers of the Episcopal Church: Bayne, Casserley, Dawley, Krumm, Mollegen, Rose, Simcox, and Wedel. The brief foreword by the Bishop of New York deserves equal praise as an accurate and concise estimate of "a true Episcopalian's ideals and aims in life," and Bishop Donegan's prophecy that this book will "help the ordinary Episcopalian to understand himself" will be fulfilled.

The subtitle gives a clear and honest inventory of the contents: "The Episcopal Church: What It Is and What It Teaches About Living." The purpose of the book is as obvious as its uses are manifold. Consequently it will become a staple in most households (along with Hodges, Fiske, and other standard works of former days) because it possesses that quality of immortality found in books which combine an adequate presentation of vital subject matter with brevity and clarity.

Laymen will be grateful for the editor's concise and lucid introduction to each chapter. The subjects of the discussions are titled: Our Heritage; Our Freedom; Our Law and Our Liberty; Our Personal Life; Our Life in the Parish; Our Life in the Community; Our Life in the Nation and World; Our Reason for Being. Anyone familiar with *The Episcopal Church and Its Work*, and *Christian Living*, Volumes VI and V of The Church's Teaching, will understand the effective contribution this book can make to any study of these two texts. Indeed, the authors first presented the material as lectures at the Cathedral Church of St. John the Divine when these two volumes were required reading in the School of Worship there. On the jacket flap the Rev. David R. Hunter observes, "In addition to the rich sustenance which it will provide individual readers, this series of papers has much to offer . . . youth or adult groups wherever people are ready to ask the penetrating questions to which these papers speak."

Here is that handbook on the Church which the clergy have needed to put into the hands of the inquirer and which laymen have wanted to pass on to their next-door neighbor. It will be a boon to program chairmen and a refreshing addition to any Confirmation preparation which aims at being realistic and effective.

(The Rev.) Maxfield Dowell
Christ Church
Shaker Heights, Ohio

This Thy House

1959 Children's Mission Study. The Seabury Press, 1958. 80 pages. $.75

This guide (for leaders of primary and junior groups) is packaged in the form now familiar to us all: general explanation of the Offering Project and of the Mission Study topic itself; several pages on ways to use the mission study in various local situations; details on session planning; supplementary materials available; and the usual pair of stories on the mission theme: one for children of primary age and one for juniors, written this year by Drusilla McGowen.

The editors of this guide have done their best with an extremely difficult theme. The 1959 Church School Mission Offering is going to be a challenge for any leader to handle as a topic of study with children, for it is concerned with *things* and with *abstract concepts*. "The 1959 Church School Missionary Offering has been designated for use in two fields: (1) the construction or renovation of parish houses and church school buildings for mission congregations in the continental United States, and (2) the establishment of a capital fund for work in the newly constituted missionary district of Central America." The mission study unit, *This Thy House*, deals with the first of these projects.

Unless handled judiciously, this study topic—especially in working with children of six, seven, and eight—will not appeal to two conditions of those age levels: activity and imagination. To that end, however, the chapter on "Ways and Means" attempts to translate impersonal causes into some reality for children. As an adult reader, I felt that the story for use in primary classes had been "manipulated" in order to conform to the purpose of teaching about "the need for parish house buildings," and I felt it was laced with too many adult words.

Teachers who are using the Seabury Series ought to be enthusiastic about one very practical addition, a plan of correlation between the study unit and the Seabury Series courses for grades one through six. In the section: "Helps for Using the Mission Study Unit with the Seabury Series," copious references to the teacher's manuals have been

given showing the interrelatedness of mission study in the total plan of a year's curriculum. Such an aid will help us all in understanding the possibilities of cumulative learning. If I may speak as an area worker, I wish there had been included a similar study for the teachers who use other curriculum materials.

This guide did not appear to me to be very inspiring—possibly because of the subject matter and its difficult relation to children. In all fairness, however, a guide book can merely *guide:* by suggesting the almost infinite variety of methods and means for creating the missionary education program. As always, the contagious missionary enthusiasm of the leaders themselves will make the program into a living and dynamic element in the life of a congregation.

Jamenett Hennesey
Director of Religious Education
Diocese of Louisiana

Power Through Prayer Groups

By Helen S. Shoemaker. Fleming H. Revell, 1958. 124 pages. $2.00

This is a straightforward book by one who is an experienced leader of prayer groups. Mrs. Shoemaker gives practical advice on forming prayer groups, prayer chains, and prayer vigils; she offers simple rules for praying for the sick. But sickness is only one area that concerns such groups. Prayer groups are concerned with *all* mankind; we are admonished to pray for wicked world leaders, alcoholics, and dope addicts; for delinquents, hypocrites, people with matrimonial troubles and financial fears; and for those who are dissatisfied with their present lives. Prayer groups seek *fulfillment* of life for every person in the world.

Some prayer groups meet for prayer and meditation, some for directed silence, but Mrs. Shoemaker has found the weekly *prayer study group* to be most satisfying and fruitful. She recommends that a half-hour meeting include prayers for the world, the nation, the Church, and for particular persons for whom intentions are asked, and a period for united silent meditation. The second half-hour is devoted to Bible study, with a concordance and Bible encyclopedia at hand.

Prayer groups, as Mrs. Shoemaker knows them, appeal to men as well as women, to people of practical affairs, to college and high-school students. Every parish and mission could profit from several such groups, which the Rt. Rev. Malcolm E. Peabody says would help to "fill the wide gap that exists between private prayer and public worship." Such groups should be small in size, numbering from ten to twenty.

The women of the Church at their Triennial Meeting in Honolulu in 1955 resolved that every delegate "dedicate herself to form the habit of daily Bible study and prayer; to make an earnest effort to encourage and participate in prayer study groups . . . and to witness to our living Lord through prayers, words, work, and gifts at every opportunity."

Our women—and our men, too—will do well to follow the Triennial resolution and will find considerable help in what Mrs. Shoemaker has written here. *R.U.S.*

Publicity Goes to Church

By William E. Leidt. The Seabury Press, January, 1959. 128 pages. $2.25

This is a tract for the times; the times are marked by speed, anxiety, and confusion, and the tract is a call to the Church to learn to publish glad tidings in the terms of these times. Wherever the Church

SEABURY SERIES AGAIN HONORED BY THE AMERICAN INSTITUTE OF GRAPHIC ARTS

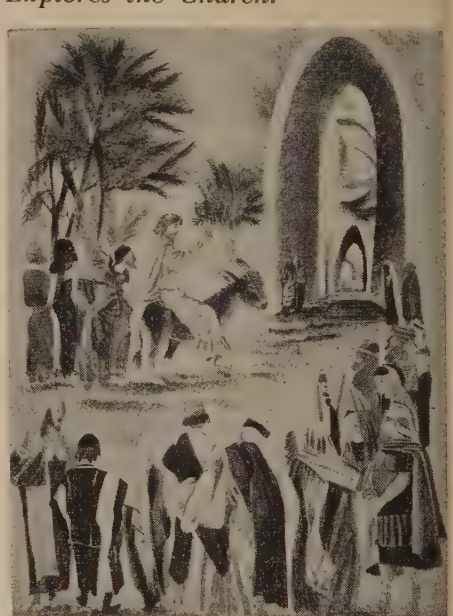
For the second consecutive year, the Seabury Press was represented in the American Institute of Graphic Arts exhibition of outstandingly designed textbooks. *The Son of God: Readings from the Gospel According to St. Mark,* was one of fifty-five texts in the college, high-school, and elementary fields selected by a jury made up of two publishers and a printer.

The purpose of the Institute is "to stimulate and encourage those engaged in the graphic arts . . . and generally to do all things which will raise the standards and aid in the extension and development of the graphic arts." In its Call for Books, the Textbook Committee took special note of the importance of the textbook as an educational tool: "Today, with every channel of communication focusing our attention on the amazing achievements of the human mind, self-appointed critics arise everywhere to examine the educational system which trained these minds and which now must train many more. It occurs to the Committee that perhaps the textbook as a part and parcel of this system is seldom mentioned because so few know anything about textbooks. But the textbook remains an almost indispensable tool of instruction at all levels, and its merits may well receive increasing attention as the pressures on our educational system multiply.

"With these thoughts in mind the purpose behind the 20th Annual Textbook Show of The American Institute of Graphic Arts is to provide an atmosphere in which those who do know something about textbooks may display and compare their best efforts in design and manufacturing of the past year."

The Son of God is the children's book for the Seabury Series sixth-grade course. The commentary is by the Rev. Edric A. Weld and the Rev. William Sydnor. The illustrations are by the noted artist Leonard Weisgard; the design by Nancy Dale.

The books selected last year were the three kindergarten readers, *Good Morning, Mr. Church, How Susan Got Her Name,* and *Christopher Explores the Church.*



remembers its purpose, some sort of publishing will be going on, even if only a polite murmuring of ecclesiastical truisms to a little band of the faithful. But a Church true to its Founder must publish the Good News with every appropriate means the world affords.

"The concern of this book," says Mr. Leidt, Executive Secretary of the Division of Publications of National Council and editor of *Forth*, "is with the Good News, to help twentieth-century Churchmen to recover something of the early Christian's compulsion 'to tell.' This is everyone's job; this essentially is a way of life. . . ." The evangelistic way of life in the Age of Publicity demands a reappraisal of ways and means. "Every day the voices clamoring for man's attention grow louder, more boisterous, more confused. In the turmoil shall men and women lose the way because the Church's message is smothered by worn-out clichés, old-fashioned verbiage, outmoded symbols?"

Into the world, then, of publicity, "public relations," "communication media," the Church must go and discover that the exalted function of evangelism requires a pedestrian attention to detail. Mr. Leidt is aware of this, and includes the obvious with the technical, knowing how easily the obvious can be neglected in the assumption that some new technique will solve all problems. He briefly reminds us of the evangelism of the spoken word and discusses more thoroughly the possibilities and problems of printing, introducing the reader to many of the complexities of the craft. He notes ways a parish can organize a program of publicity and provides a checklist of "channels of communication." He gives a full, helpful guide to the relationship of the Church to the press. The small parish, depending essentially on amateur workers, will find in this volume a handbook that is not so carried away by its high purpose that it disdains to deal with elementary methods; on the other hand, it speaks from the vantage point of the expert.

In our time, of course, all these methods of publicity have been widely corrupted in secular use; simply to mention them is to invite the charge that the Church has gone over to publicity. But Mr. Leidt has written as a Christian; he would bring publicity to the Church, control it by Christian principles, and use it for Christian ends.

(The Rev.) Clement W. Welsh
Editor, The Forward Movement

ITEMS

New Birthday Thank Offering Cards • New York *Times* Features Nursery Cards • Fund for the Republic Pamphlets

ONCE AGAIN the general public has been apprised of what the Episcopal Church is attempting through the Seabury Series. The New York *Times*, in its magazine section on Sunday, September 21, contained a half-page article entitled "Sunday Schoolers Learn Through Art." It was prepared by Dorothy Barclay, who writes a weekly page for parents in the *Times* magazine section. Several pictures from the first set of nursery cards, *All Things Created*, served to illustrate the article. These cards were designed and compiled by Gregor T. Goethals, who has also designed the cards for the Birthday Thank Offering pictured below.

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THE Fund for the Republic has issued two documents which will interest those who are concerned about the place of religion in American life. "Religion and Freedom" is Donald McDonald's report of a seminar on Religion in a Free Society held in New York City in May, 1958. It will be of special interest to those who are interested in schools, both public and private. "Religion and the Free Society" is the second pamphlet, one in a series dealing with the basic issues underlying a free society. It deals with these subjects: Religion and the American Way of Life; Religion as a Source of Tension; The Problem of Pluralism; The Constitutional Question; The Supreme Court and the Establishment and Free Exercise of Religion. These pamphlets may be obtained from the Fund for the Republic, 60 E. 42nd St., New York 17, N.Y. There is no charge for single copies.

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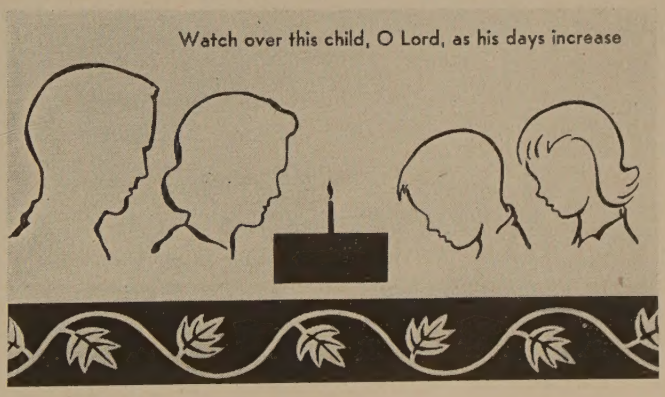
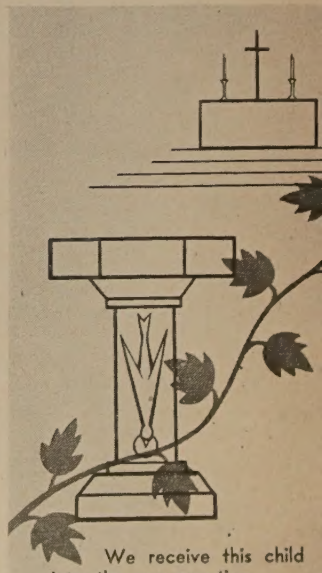
"Advent—A Family Experience" is the title of a mimeographed bulletin prepared by the Rev. and Mrs. Penrose Hirst of St. Mary's Church, Lampasas, Tex. It contains suggestions for daily prayers and for several Christmas activities. The Diocese of Texas, 520 San Jacinto St., Houston 2, can supply copies of this bulletin at 10 cents each.





Navajo Indian Americans at San Juan Mission, Farmington, N.M., will receive the Birthday Thank Offering of children and adults across the Church again this year as they did last. These attractive, new birthday cards have been prepared and are available free from the National Council, 281 Fourth Ave., New York 10, N.Y. The card above is for younger children To the right is the card for juniors, which may be used either on birthdays or on baptismal anniversaries. Two descriptive folders are also available: one for parents and teachers, the other for clergy, church school superintendents, and B.T.O. secretaries.

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*Reprints available